

Amidst the present multitude of works, which are those that raise the mind, and give inspiration for the better guidance of humanity? In the philosophical and religious line (the only line that we shall consider now), although M. Benda wrote lately a denunciatory book on *The End of the Eternal*, the number of works showing revival of interest in moral and spiritual problems is almost incredible. We must mention: *What I know of God*. "Feeling the profound and universal interest to-day on the subject of GOD," the editors made an appeal to representatives of Catholicism, Protestantism, Judaism, and to laymen for their ideas, and some of the answers received open "infinite perspectives." Under the title *God, The Eternal Anguish of Men*, M. Boegner, a minister of the Reformed Church, has published with such headings as "Torment of God," the "World of Gods," etc., a series of lectures where he explains clearly for all the fundamental problems of life and destiny. On somewhat allied lines is *The True Message of Jesus*, whose author, L. Meunier, wishes to offer a biography of Christ "reconstructed in the light of the scientific spiritism, metaphysics and ethics of the twentieth century." This biography, he says, is for the Oriental World as well as for the Occidental, Jesus being the Prophet who unites East and West, teaching the one to know Truth by contemplation, and the other to realize contemplation through action, to prevent the contemplative mind losing itself in empty dreams. We cannot leave this group of books without saying that in a work entitled *On Protestantism*, the well-known pastor Wilfred Monod has also treated the essential questions of religious life, i.e., the spirituality in the human soul, in the Bible, and in the Church, and the emergence of a catholic spirituality through the Eternal Protestantism.

Those who take more interest in the practical than in the speculative, will find in the last book of J. de Mestral-Combremont, *A Great Servant: Jean Frederic Oberlin*, the example of an activity which, inspired by the Gospel, succeeded in transforming a region of miserable villages into "a corner of Heaven." France-Nohain has given an *Art of Living* from another standpoint. For him, the art of living "is to strive to beautify our own life and that of our fellow creatures. . . . to have lived in such a way that people sometimes may think of us gently, affectionately, and feel some regret for our disappearance." This amiable philosophy is far from that of an Oberlin who wanted only "to be a worker with God." However it gives sound and kind counsels which can help those who seem unable to leave the beaten road.

It is not for such as these, but for men who can breathe on metaphysical summits that Paul Valéry writes. He is one of the masters of French thought and language, whose style, a combination of that of poet and mathematician, reminds us of Pascal. Under the form of a Letter to serve as a preface to the work of L. Ferrero, *Leonardo o del Arte*, he has published lately a masterpiece on the relation of philosophy and art. He shows the change undergone by the idea of *Knowledge* whose value, once estimated in relation to abstract